

THURSDAY, DECEMBER 24, 1874.]

CONFIDENTIAL

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE PANJAB,
NORTH-WESTERN PROVINCES,
OUDH, AND CENTRAL PROVINCES,
Received up to 16th December, 1874.

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POLITICAL (DOMESTIC).

THE *Taj-ul-Akhbar* of the 1st December, in a long article, places the following point before Government, in the hope that when these defects in its good administration are thus pointed out, it will adopt measures to rectify them:—

- (1.) The freedom allowed under its rule to females, which empowers them to do as they please.
- (2.) The prevention of Hindustanis from obtaining appointments of rank and distinction.
- (3.) The great bias in favour of people of its own creed and caste.
- (4.) The overbearing and oppressive conduct of officials in power exercised over the people.
- (5.) The oppression practised during the annual tour of district officers.



(6.) The bribery and corruption at present existing among the *amlas* of the Courts, which the Government refrains from bringing to light by the institution of secret enquiries, with the view to preventing the same.

The *Akhbar-i-Anjuman-i-Panjab* of the 4th December complains of the hardships natives of the country suffer at the hands of European officials ; in the hope that Government will adopt measures to remedy the evil. The writer says he has not only long heard but seen that it has become quite a habit with those in power—both civil and military officers are alluded to—to combine and prevent the natives from indulging in their long established custom of drumming and playing music, which is not now permitted in cantonments or near the dwellings of Europeans. “Now,” says the writer, “we cannot suppose that this absurd order proceeds from the Government, and the annoyance caused by it to natives is very great, as it is an ancient custom and has been long allowed. We also ask how the authorities benefit by this order. They sing and play all night in their own houses ; their bands of music play through the public streets ; why do they not discontinue them ? whereas in the middle of the night, when a native bridal procession is passing without music, what an amount of pain is caused to those concerned in the ceremony ! When we enquire why this custom has been prevented, the reply is that the gentlemen are disturbed in their sleep ! What a matter of regret for poor Hindustanis that they are even prevented from indulging in their rejoicing on such happy occasions as weddings, &c. ! We have great hopes that this order will be rescinded in places where it is now enforced.”

The *Rohilkhand Akhbar* of the 5th December notices what the writer calls “a strange incident in the Banda Post Office.” “A parcel arrived from Charkhari. The Postmaster made it over to the Head Clerk for despatch ; the Head Clerk placed it on the table and went on with other work. After



a while he looked for it, and it had disappeared. An enquiry and search was made, when in the house of one of the peons was discovered  $2\frac{1}{2}$  seers of newspapers and some 200 letters. The peon was fined and imprisoned." The editor adds that such cases as these will prevent the natives in future from sending their letters post paid, and he is of opinion that this is the main cause of Hindustani letters being now sent bearing postage.

This paper brings to notice the disgraceful acts and dress of prostitutes at the *Katki-ka-mela*, held at Rajghat. The writer begs that Government will now place this class of females under restriction, and expresses his inability to understand why Government declines to interfere in this matter. He proceeds to inquire—"Has Government made this class specially free to plunder whomsoever they please, kill and destroy as they like? What sort of justice can it be to place so much power in their hands? We cannot help thinking that the rules now existing with regard to them should be made more strict, and that such a rule should be established as is considered necessary for the security of life and property, or that the rule passed in the case of the *Nabura* caste should be made applicable to them."

The *Akhbar-i-Anjuman-i-Hind* of the 5th December complains in its local columns of the daily increase of crime—theft especially—in the city of Lucknow. This, the writer says, is "due to the withdrawal of the police chaukis from different places, which has given opportunities to bad characters, who abound in the town, to pursue their dishonest callings in various parts of the city, and who go about in the evening and commit all sorts of enormities; even people and property are not safe at mid-day."

The *Oudh Akhbar* of the 8th December offers some remarks on the condition of native prisoners in jails. The writer commences by quoting Her Majesty's Proclamation



prohibiting all interference with the religious prejudices of the natives of India. This, he says, has been disregarded, as it is a religious custom of Muhammadans for a husband to be separated from his wife only for a period of four months and ten days; and in the case of a Hindu, he is bound by the *Shastras* to be absent for only one month. It is also criminal for both Hindus and Muhammadans to shave the beard. The writer is of opinion that it is not the wish of Government thus to go in direct opposition to the desire of the Queen, but that the Government subordinates are either unmindful or careless about the matter.

The same paper of the 11th December mentions the perpetration of a dacoity near Sitapur. The robbers stopped a carriage, beat the travellers most cruelly and carried off all their property. Up to this time none of them have been captured. At Khairabad a number of bad characters have collected, and ought to be looked after. The road from Lucknow to Sitapur is very unsafe. Another instance of the same nature as those above narrated has occurred. Two or three days ago a murder was committed on the same road, but the police, with great energy and promptitude, have succeeded in capturing the perpetrators of it.

The *Karnama* of the 7th December extracts from the *Kashf-ul-Akhbar* a complaint against some jamadar of police at Bombay who had extorted money from the people in the bazar under pretence of its being a legitimate tax, and divided the collections among his accomplices at night.

The *Nur Afshan* of the 10th December, in its summary of news, says that in the space of seven years seven thousand children have been carried off by wolves.

The *Jalwa-i-Tur* of the 8th December remarks as follows :—"It will be found that in the Salt Department Europeans hold appointments as *hakims* and are in every respect looked upon as such, while Hindustanis have been studiously



excluded from this honour. Perhaps our English Government has an idea that if the latter were so employed, or trusted, in departments of revenue and finance, they might make away with money; and under this impression it does not care to do away with the rule concerning it. The Government is so deeply impressed with an idea of the tendency to bribery and corruption in the Hindustani that it would rather appoint Europeans than natives to situations of trust." The writer goes on to say that this does not apply to all natives, that the police are not included in the category, and that in large towns, distant some some 30 or 40 miles from sudder stations, there are Hindustanis who hold offices of importance and trust, such as thanadars, &c., who have all the work of administration entrusted to them, with powers equal to that of monarchs—in fact full power to do as they please. It is more than probable that such people take bribes, release any criminal, wink at any amount of crime, or commit any act of oppression; and he concludes by giving it as his opinion that the whole thing is unfair and inconsistent, &c., &c. The writer is especially severe on thanadars, and he confesses that it is impossible for two European *hakims* to look over and keep order in such immense tracts of country as are entrusted to them; and he suggests that every pargana be made over to a European officer or a "Karani" who should be well acquainted with Urdu, active and alert, and perfectly trustworthy. If this were done, he thinks, although the pay might be small, there would be found many of this class willing to accept such appointments.

This paper, commenting on the Penal Code, or rather the Urdu translation of it, recommends certain amendments. The writer says that it is now full of Arabic words very difficult to be understood by those who are not well acquainted with the Arabic tongue. He proceeds to say,—“The Maulvi who translated it has, in despair, filled it with Arabic and Persian, while it will be found that in the whole book there are not



more than fifty or sixty Urdu phrases." In the hands of the police especially the writer considers it a work not easily understood, and, if only for the good of the public, considers it quite necessary for the Government to have the book revised and amended.

The *Akhbar-i-Am* of the 9th December publishes the following :—" A Hindustani subordinate in the Public Works Department has laid a complaint before the head of the Department to the following effect:—" Some Engineers in this Department receive salaries of Rs. 250 each, but the tables they keep are first class and will bear comparison with the best in the district. They possess 150 sheep, ten cows, eight bullocks, four *gharis*, two buggies, and some twenty servants ! If this complaint receives no notice at the hands of the head of the Department I will take the matter myself up to Lord Northbrook !"

The *Panjabi Akhbar* of the 12th December complains that vaccinators cause much annoyance and trouble in the villages they visit. Among other things they are, he says, in the habit of collecting people with their children from several villages, and keeping them waiting at one place the whole day. He proceeds :—" Now, this cannot be the wish or, intention of Government, for if it had desired to act in this way these men would not have been appointed, as each pargana has its hospital, and children might have been summoned there through the *thana* and vaccination easily effected ; while the pay of these people might have been used for some better purpose." The writer goes on to say that the name of a vaccinator is quite dreaded by the people of the Panjab, and that this is due entirely to the native vaccinators ; in addition to this, if the lymph takes well in a child, it is carried about from place to place, and from day to day with them, until the whole thing becomes a system of torture.

The *Aligarh Institute Gazette* of the 11th December states that the Deputy Commissioner of Lahore has passed orders



to the effect that in future no news writers or correspondents of newspapers shall be allowed in Court during its sittings. The writer is of opinion that this will surprise most people, as it has surprised him! He goes on to say:—"The brightest jewel in the British Crown is this insight so graciously granted to the people, into its people, into its most secret actions, and the freedom allowed to the Press.

The freedom of the Press consists in its ability to comment on the workings of the Courts and such like institutions; besides this the Courts are open to the public, and it is not in accordance with justice that editors, who are a respectable body of men, should be excluded. In our opinion the effect of law and justice, the advantages of liberty, and the dread of punishment will only be fully understood when the business of the Courts is transacted with all publicity; and those who throw obstacles in the way of such liberty are greatly to blame."

The *Khair Khwah-i-Oudh* of the 13th December publishes the following under the heading "Agra—" "An order has been proclaimed in the city that no one shall either sell or purchase lead, under certain penalties at the hands of Government." The writer adds that this order has not been proclaimed in accordance with the custom of Government, inasmuch as two Europeans, with a police constable each, have been going about the bazars giving publicity to it, especially where the braziers sell their wares.

The *Benares Akhbar* of the 10th December, while according all due praise to the present Magistrate for his kindness of heart and good intentions towards the people, says that much misrule prevails at that place. "On the banks of the Ganges may be found many shopkeepers who use light or short weights and measures, and some retailers have two kinds of weights which they use as they please, the police being with them."



The *Malwa Akhbar* of the 9th December publishes the following:—"We observe that it has become a rule with the English Government, that when any person of rank, or one holding an appointment under it, is near the time for taking his pension, every opportunity is almost invariably seized upon to dismiss him from it, with a view to depriving him of the benefit of his pension."

#### POLITICAL (FOREIGN).

The *Rajputana Social Science Congress Gazette* of the 4th December commends the conduct of His Highness the Maharaja of Jaipur, who has munificently given in charity some Rs. 50,000 worth of grain from his yearly store.

The *Akhbar-i-Anjuman-i-Panjab* of the same date notices the case of Miyan Suchet Singh, Chief of Chamba, who has memorialized the Secretary of State for India. It is said that the Government of India is not pleased with the former, that the memorial has been placed before the Secretary of State, and that a full enquiry is being made into it. The editor adds—"We are sure that Lord Salisbury will do full justice to the case. The English papers say that the Government of India has not done him the justice he was entitled to receive at its hands."

The *Koh-i-Nur* of the 5th December, in its news columns, remarks that there is a rumour afloat to the effect that as a brother of the late Raja of Kapurthala has laid a claim to the *gaddi*, the Government is about to institute a commission for the purpose of enquiring into the matter.

The *Oudh Akhbar* of the 11th December has the following:—Want of confidence is expressed in the Government Telegraph Department. The writer declares that the Government messages sent are not to be trusted, and he instances one stating that Lord Northbrook induced Sardar Yakub Khan to go to Cabul as one, and the other reporting that Sir Lewis Pelly was going to Cabul as ambassador, both of which, he says,



“turned out false!” He proceeds to say, referring to the latter:—  
 “We had a hope that by this time things would have been put straight in Cabul, but this also turned out wrong, and it now appears that this gentleman (Sir Lewis Pelly) is going to Baroda. But the people say they cannot believe that Colonel Phayre has been changed owing to the mismanagement of affairs at Baroda, though we have no doubt but that it is the case, because his work as Political Agent has been faulty, and it is a most difficult task for a Resident to remain at Baroda, because there is a great deal of secret correspondence going on there. We are of opinion that a more fit person than Sir Lewis Pelly for the appointment cannot be found.”

In a lengthy article on the “Affairs of Independent States” this paper observes, in connection with Kashmir, that the people of Hindustan have an idea that the real desire of Government is to take possession of Kashmir, and that it blames itself much for the error it committed in giving up such a paradise to the Chief of Jammu for the paltry sum of seventy-five lakhs, the annual revenue of the country being more than this! The writer proceeds:—“No Governor-General has been sufficiently bold or candid to confess this to the Chief (*viz.*, that it is the real wish of Government), and still Government sends its agents through Kashmir *en-route* to other countries. The Maharaja and his people are however not such fools that they cannot see through the acts of Government, and although the Government pretends to be desirous of introducing trade, the Maharaja Sahib is too well acquainted with its real desire, for though he feigns to be pleased at this introduction of trade, &c., in his heart he objects to Europeans visiting Kashmir.

“At first he gave his free consent to this, but now he is silent on the point. Dr. Latimer relates that the English Government affects not to see that the Maharaja is busily engaged in possessing himself of the neighbouring small Native States about Kashmir.”



This paper extracts from the *Panjab i Akhbar* of the 5th December, concerning Tonk, to the effect that Hakim Daim Ali will probably be appointed Naib, and a *khilat* of ten or twelve thousand rupees is being prepared; while Karim Baksh (at present Mir-i-Saman) is to be made Diwan, and a *khilat* of five or six thousand rupees is being prepared for him. The editor adds that Karim Baksh is a *khidmatgar* whom the Nawab Ibrahim Ali Khan "thus honours with the title of *Musahib-i-Ala*."

The *Akmal-ul-Akhbar* of the 6th December comments on the case of Raja Raghubar Singh of Landhaura. The writer says:—"It is not on record in English law that any one who brings forward a claim should not only be refused a hearing but turned out of the district. Inasmuch as—

"(1) It is possible that he has been deprived of his rights by some means.

"(2) By an error of judgment the Judge may have deprived him of a fair and proper hearing.

"During the rule of such a careful and wise Government as ours, why was the death of such a Raja ever doubted?—a circumstance which has raised the ambition of the people to place this false Raja on the *gaddi*. Can any one answer this question! No, certainly not. But let him be who he may, true or false, to prevent him from entering Saharanpur District is against all sense of justice, for all are free to claim their rights, and the doors of the Courts of justice are open to all. Let him in by all means, and hear him, and keep him carefully, and if he is found wanting in honesty, or if his claim be false, by all means deal with him as he deserves, in the presence of those who now side with him, in order that they may be ashamed of the part they have taken. But, on the other hand, if he is a true claimant, be mindful of the consequences, and have some regard for the cry of the oppressed."

The *Nur Afshan* of the 10th December says that the Maharaja of Patiala has contributed towards the poorhouse and public inn Rs. 6,000, in addition to what has already been



subscribed by the members of his personal staff; in all Rs. 16,000.

The *Roznamcha* of the 1st December publishes the following. The late Rana of Udarpur before his death adopted Chaggan, the son of Sumana, Thakur.

The *Koh-i-Nur* of the 12th December publishes the following. It is said that no less than fifty-two anonymous petitions have been sent in to the Political Agent against the Nawab of Tonk, and that they have all been sent to him by that officer. It is also reported that a person went one evening to the appeal department, and from under a strong guard contrived to extract Rs. 60 from the box placed in charge, leaving in lieu of it a paper on which was written—"Justice has not been done me for an age. I have in the first place cut down trees in the Khurshed Bagh, and now I take this money. If justice is extended to me I will return it, otherwise, in the same way, I will cut off the head of the Mir-i-Saman." The editor remarks that the Mir-i-Saman, who is chamberlain, has since been made Chief Justice. The Nawab hears all his cases through this man, whom this piece of news has so frightened that he sleeps inside the fort at night.

#### COMMERCIAL.

##### (Railways.)

The *Rohilkhand Akhbar* of the 5th December brings to the notice of Government that at a place called Naraura the outside coolies at the Railway Station are in the habit of extorting more from travellers than they are entitled to. The editor is of opinion that the Railway Company should post a notice in some prominent place at all large stations regarding coolie arrangements, as well as to show the limit of their fair charges, viz., so much per maund; or some other rule ought to be established to prevent this annoyance.

#### MISCELLANEOUS.

The *Panjabi Akhbar* of the 5th December offers some remarks upon the proposed cremation of the dead in England.



The writer highly disapproves of the measure, and enquires whether it is the result of civilization? He admits his inability to understand why such a civilized nation should so go in direct opposition to its religion when nothing is to be gained by it. He proceeds to express a hope that this innovation will never be permitted in a nation so alive to its ancient ceremonies, but that even if it should be allowed in England, he feels sure that in this country of Musalmans such an extraordinary practice will never be established. After a long dissertation on the subject he concludes as follows:—

“Even the medical men in this country were at one time adverse to the burning of the dead, and with this view a sort of oven has been erected at Cawnpore which burns day and night, and a fee of four annas is taken for every corpse, which, by the way, has caused considerable dissatisfaction to the Hindus, who only keep quiet through fear of the authorities. This oven on the banks of the Ganges was constructed because medical officers pronounced the burning of the dead in different places injurious on sanitary grounds; but we cannot see what immediate benefit can result from the change. To our thinking, Europeans indulge in a habit of sitting idle and inventing something or other, and that this is the result of one of their silly whims.”

The *Roznamcha* of the 1st December, having somewhere read that Madame Adelina Patti was likely to sing at Liverpool, the residents having got up a sum sufficient to induce her to do so, takes the opportunity of remarking that Hindustanis are not the only people who are extravagant enough to pay Rs. 1,000 for a single song; he adds that it is all the effect of Indian money taken to England!



The following Vernacular newspapers have been examined in this report:—

| No. | NAMES OF NEWSPAPERS.                       | LANGUAGE.       | LOCALITY.     | WHEN PUBLISHED.  | DATE.      | DATE OF RECEIPT. |
|-----|--------------------------------------------|-----------------|---------------|------------------|------------|------------------|
| 1   | Asar-ul-Amsar, ...                         | Urdu,           | Lucknow,      | Weekly, ...      | Novr. 26th | Decr. 8th        |
| 2   | Taj-ul-Akhbar, ...                         | Ditto,          | Ditto,        | Tri-weekly, ...  | Decr. 4th  | " 8th            |
| 3   | Rajputana Social Science Congress Gazette. | Ditto,          | Jaipur,       | Weekly, ...      | " 4th      | " 8th            |
| 4   | Akhbar-i-Anjuman-i-Panjab,                 | Ditto,          | Lahore,       | Ditto, ...       | " 4th      | " 8th            |
| 5   | Koh-i-Nur, ...                             | Ditto,          | Ditto,        | Ditto, ...       | " 5th      | " 8th            |
| 6   | Rohilkhand Akhbar, ...                     | Ditto,          | Moradabad,    | Bi-weekly, ...   | " 5th      | " 8th            |
| 7   | Khair Khwah-i-Alam,                        | Ditto,          | Dehli,        | Tri-monthly, ... | " 5th      | " 8th            |
| 8   | Nasir-ul-Islam, ...                        | Ditto,          | Ditto,        | Bi-monthly, ...  | Novr. 25th | " 9th            |
| 9   | Vidya Vilas, ...                           | Ditto,          | Jammu,        | Weekly, ...      | " 30th     | " 9th            |
| 10  | Marwar Gazette,                            | Urdu and Hindi, | Jodhpur,      | Ditto, ...       | " 30th     | " 9th            |
| 11  | Mangal Samachar,                           | Ditto,          | Beswan,       | Monthly, ...     | Decr. 1st  | " 9th            |
| 12  | Nasir-ul-Akhbar,                           | Urdu,           | Dehli,        | Bi-monthly, ...  | " 1st      | " 9th            |
| 13  | Hindu Prakash,                             | Ditto,          | Amritsar,     | Weekly, ...      | " 4th      | " 9th            |
| 14  | Akhbar-i-Anjuman-i-Hind,                   | Ditto,          | Lucknow,      | Ditto, ...       | " 5th      | " 9th            |
| 15  | Taj-ul-Akhbar,                             | Ditto,          | Ditto,        | Tri-weekly, ...  | " 6th      | " 9th            |
| 16  | Oudh Akhbar,                               | Ditto,          | Ditto,        | Bi-weekly, ...   | " 8th      | " 9th            |
| 17  | Mayo Memorial Gazette,                     | Ditto,          | Dehli,        | Tri-monthly, ... | Novr. 25th | " 10th           |
| 18  | Muir Gazette,                              | Ditto,          | Meerut,       | Weekly, ...      | Decr. 4th  | " 10th           |
| 19  | Panjabi Akhbar,                            | Ditto,          | Lahore,       | Ditto, ...       | " 5th      | " 10th           |
| 20  | Mayo Memorial Gazette,                     | Ditto,          | Dehli,        | Tri-monthly, ... | " 5th      | " 10th           |
| 21  | Anjuman Akhbar,                            | Ditto,          | Shahjahanpur, | Weekly, ...      | " 7th      | " 10th           |
| 22  | Karnamah,                                  | Ditto,          | Lucknow,      | Ditto, ...       | " 7th      | " 10th           |
| 23  | Dabdaba-i-Sikandri,                        | Ditto,          | Rampur,       | Ditto, ...       | " 7th      | " 10th           |
| 24  | Vritt Dhar,                                | Marathi,        | Dhar,         | Ditto, ...       | " 7th      | " 10th           |
| 25  | Shola-i-Tur,                               | Urdu,           | Cawnpore,     | Ditto, ...       | " 8th      | " 10th           |
| 26  | Akmal-ul-Akhbar,                           | Ditto,          | Dehli,        | Ditto, ...       | " 6th      | " 11th           |



| No. | NAMES OF NEWSPAPERS.  | LANGUAGE.       | LOCALITY.   | WHEN PUBLISHED. | DATE.     | DATE OF RECEIPT. |
|-----|-----------------------|-----------------|-------------|-----------------|-----------|------------------|
| 27  | Patiala Akhbar,       | Ditto,          | Patiala,    | Ditto,          | 1874.     | 1874.            |
| 28  | Muhibb-i-Hind,        | Ditto,          | Meerut,     | Ditto,          | 7th       | 11th             |
| 29  | Matla-i-Nur,          | Ditto,          | Cawnpore,   | Ditto,          | 1st week. | 11th             |
| 30  | Lawrence Gazette,     | Ditto,          | Meerut,     | Ditto,          | 8th       | 11th             |
| 31  | Naf-ul-Azim,          | Ditto,          | Lahore,     | Ditto,          | 8th       | 11th             |
| 32  | Kavi Vachan Sudha,    | Arabic,         | Benares,    | Ditto,          | Novr.     | 11th             |
| 33  | Ditto,                | Hindi,          | Ditto,      | Ditto,          | 16th      | 12th             |
| 34  | Ditto,                | Ditto,          | Ditto,      | Ditto,          | 23rd      | 12th             |
| 35  | Khurshid-i-Jahantab,  | Urdu,           | Agra,       | Ditto,          | 30th      | 12th             |
| 36  | Gwalior Gazette,      | Urdu and Hindi, | Gwalior,    | Bi-monthly,     | 1st       | 12th             |
| 37  | Kavi Vachan Sudha,    | Hindi,          | Benares,    | Weekly,         | 6th       | 12th             |
| 38  | Sadik-ul-Akhbar,      | Urdu,           | Bhawalpur,  | Ditto,          | 7th       | 12th             |
| 39  | Nasim-i-Jaunpur,      | Urdu,           | Jaunpur,    | Ditto,          | 7th       | 12th             |
| 40  | Urdu Akhbar,          | Ditto,          | Dehli,      | Ditto,          | 8th       | 12th             |
| 41  | Najm-ul-Akhbar,       | Ditto,          | Meerut,     | Ditto,          | 8th       | 12th             |
| 42  | Nur Afshan,           | Ditto,          | Ludhiana,   | Ditto,          | 8th       | 12th             |
| 43  | Oudh Akhbar,          | Ditto,          | Lucknow,    | Ditto,          | 10th      | 12th             |
| 44  | Tahzib-ul-Akhlaq,     | Ditto,          | Aligarh,    | Bi-weekly,      | 11th      | 12th             |
| 45  | Boznamcha,            | Ditto,          | Lucknow,    | Not fixed,      | Novr.     | 12th             |
| 46  | Ditto,                | Ditto,          | Ditto,      | Daily,          | 28th      | 14th             |
| 47  | Ditto,                | Ditto,          | Ditto,      | Ditto,          | 30th      | 14th             |
| 48  | Ditto,                | Ditto,          | Ditto,      | Ditto,          | 1st       | 14th             |
| 49  | Marwar Gazette,       | Urdu and Hindi, | Jodhpur,    | Ditto,          | Decr.     | 14th             |
| 50  | Khair Khwah-i-Panjab, | Urdu,           | Gujranwala, | Weekly,         | 2nd       | 14th             |
| 51  | Rifah-i-Am,           | Ditto,          | Sialkot,    | Ditto,          | 6th       | 14th             |
| 52  | Mahwa Akhbar,         | Marathi,        | Indaur,     | Ditto,          | 8th       | 14th             |
| 53  | Jahwa-i-Tur,          | Urdu,           | Meerut,     | Ditto,          | 8th       | 14th             |
| 54  | Akhbar-i-Am,          | Ditto,          | Lahore,     | Ditto,          | 9th       | 14th             |
| 55  | Rohilkhand Akhbar,    | Ditto,          | Moradabad,  | Ditto,          | 9th       | 14th             |
| 56  | Taj-ul-Akhbar,        | Ditto,          | Lucknow,    | Bi-weekly,      | 9th       | 14th             |
|     |                       |                 |             | Tri-weekly,     | 10th      | 14th             |



|    |                              |     |                   |     |            |     |                  |          |       |      |
|----|------------------------------|-----|-------------------|-----|------------|-----|------------------|----------|-------|------|
| 57 | Agra Akhbar,                 | ... | Ditto,            | ... | Agra,      | ... | Tri-monthly, ... | 10th     | "     | 14th |
| 58 | Akhbar-i-Alam,               | ... | Ditto,            | ... | Meerut,    | ... | Weekly,          | 10th     | "     | 14th |
| 59 | Benares Akhbar,              | ... | Hindi,            | ... | Benares,   | ... | Ditto,           | 10th     | "     | 14th |
| 60 | Aligarh Institute Gazette,   | ... | Urdu and English, | ... | Aligarh,   | ... | Ditto,           | 11th     | "     | 14th |
| 61 | Nur-ul-Anwar,                | ... | Urdu,             | ... | Cawnpore,  | ... | Weekly,          | 12th     | Decr. | 14th |
| 62 | Urdu Dehli Gazette,          | ... | Ditto,            | ... | Agra,      | ... | Ditto,           | 12th     | "     | 14th |
| 63 | Meerut Gazette,              | ... | Ditto,            | ... | Meerut,    | ... | Ditto,           | 12th     | "     | 14th |
| 64 | Panjab Akhbar,               | ... | Ditto,            | ... | Lahore,    | ... | Ditto,           | 12th     | "     | 14th |
| 65 | Atalik-i-Hind (a new paper,) | ... | Ditto,            | ... | Ditto,     | ... | Ditto,           | 7th      | "     | 15th |
| 66 | Maksud-ul-Akhbar,            | ... | Ditto,            | ... | Gurgaon,   | ... | Ditto,           | 1st week | "     | 15th |
| 67 | Hindu Prakash,               | ... | Ditto,            | ... | Amritsur,  | ... | Ditto,           | 11th     | "     | 15th |
| 68 | Akhbar-i-Anjuman Panjab,     | ... | Ditto,            | ... | Lahore,    | ... | Ditto,           | 11th     | "     | 15th |
| 69 | Koh-i-Nar,                   | ... | Ditto,            | ... | Ditto,     | ... | Ditto,           | 12th     | "     | 15th |
| 70 | Khair Khwah-i-Oudh,          | ... | Ditto,            | ... | Lucknow,   | ... | Bi-monthly,      | 13th     | "     | 15th |
| 71 | Kayasth Samachar,            | ... | Ditto,            | ... | Ditto,     | ... | Ditto,           | 10th     | "     | 16th |
| 72 | Shams-ul-Akhbar,             | ... | Ditto,            | ... | Ditto,     | ... | Ditto,           | 11th     | "     | 16th |
| 73 | Lauh-i-Mahfuz,               | ... | Ditto,            | ... | Moradabad, | ... | Weekly,          | 11th     | "     | 16th |
| 74 | Oudh Akhbar,                 | ... | Ditto,            | ... | Lucknow,   | ... | Bi-weekly,       | 15th     | "     | 16th |
| 75 | Nur-ul-Absar,                | ... | Ditto,            | ... | Allahabad, | ... | Bi-monthly,      | 15th     | "     | 16th |

ALLAHABAD :  
 The 19th December, 1874. }

GEORGE WAGENTREIBER,

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